

CHRISTS COVNSELL

TO

Poore and naked Soules, that they
might bee well furnished with pure
Gold, and richly clad with white bold
Raiment.

Delivered in a SERMON before the Honou-
able House of Commons at their Publique
Fast, in Margarets Church in Westminster,
Septemb. 29, 1647.

By THOMAS VALENTINE, one of the Assembly
of Divines, and Minister of Chafford in the Com-
munity of the Chappel in the County of
Buckingham.



LO N D O N ,

Printed for John Rothwell, at the Sun and Fountaine
in Pauls Churchyard, 1647.

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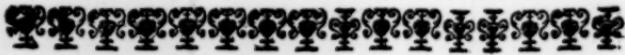


Die Mercurii, 29 Septemb.

1647.

Ordered by the Commons assembled in Parliament, That Mr. *Wheeler*, doe from this House give thankes unto Mr. *Valentine*, for the great paines he tooke in his Sermon Preached on this day at *Magarets Westminster* before the House of Commons, and that he desire him to Print his Sermon, wherein he is to have the like priviledge in printing of it, as others in the like kinde usually have had.

H. Elsyng Cler. Parl. Dom. Com.



TO THE
Honourable House of COMMONS
Assembled in PARLIAMENT.

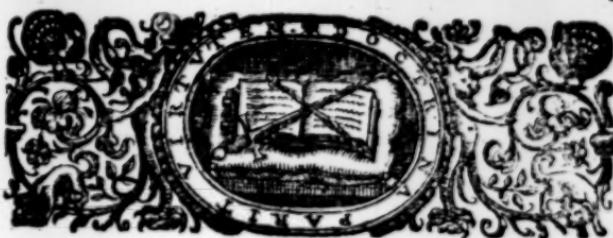
RWas called upon a short warning to attend you in your Publike Fast, I presume that tooke off your expectation, which was some advantage to me; a Learned man whispered to one going up in publike, and said, wee have entertained your enemy, namely, a great expectation, and this proves prejudiciale. You have by your acceptance of my Labours, and requiring the publication of these plaine Meditations, gone beyond my expectation. I obey your command, and offer to the publique view, (under your Patronage) what God on the sudden brought to hand: I was bold in the end of my Sermon, in the last Use, to represent the sad Condition of the people of this Land; give me leave in a word or two to adde somewhat to the same purpose. Wee may looke upon the great Citie of our Land, and all the rest, as Christ did upon Jerusalem; and if wee had the like Spirit, wee should poure out our dolefull expressions even with teares as he did. Divers haue shed teares when they have scene sad Spectacles before their eyes. Titus the Roman Generall, wept when he heard of the Calamities of the besieged in Jerusalem; Marcellus wept when he saw the blood of the Syracusans. Scipio Africarus wept over Carthage, but none of these like the teares of Christ, for he mournes for their desolation before it came upon them; he lookest with sorrow upon their sins that did not believe in him, and lamentest their eternall perdition, and these did well become the teares of the Sonne of God: If we had the like Spirit, wee have the like occasion. Jerusalem was destroyed by Division, and so were the Romans that conquered it; there were three companies that held out one against another to the very last;

The EPISTLE.

last; most of our Cities have more Divisions then three
thrice told, they had signes from Heaven to give them war-
ning, Armies of fighting men appeared in the Aire, and a
Comet like a flaming Sword over their Cittie: Wee have
had Armies, and a bloody Sword in the bowells of the King-
dom which have done that indeed, which was represented unto them; they had a voice in the Temple, saying, Nigremus
hinc, Let us remove hence, wee see it done already in a great
Measure; the glory is departing from us, ~~not~~ only to the
threescore, but even to the Mountains: Looke upon the
highest, and goe downward, and you may truely say, the Lord
hath stained the pride of all our glory. Jordan (as some af-
firme) was turned out of its course four yeares before the
destruction of Jerusalem. All things are out of course with
us, the foundations of the earth are shaken, wee are under the
earthquake, and yet few men tremble before the Lord. I am
afraid it is a fore-runner of our destruction, and the rather,
because that which should unite us is likely to divide us more;
You make a rule in matter of Religion and Government, and
will all you make so many exceptions which will be as large as
the rule, and it is hard to tell whether the greater number
will come under the one or other. Were it not better to
take into consideration those things wherein all the godly or
most agree, (according to that of the Apostle) Whereunto
wee have already attained, let us walke by the same rule,
and mind the same thing; rather then lay the foundation of a
perpetual division. How this should be done, requires time,
and the most serious thoughts of wise men; yet in my poore
judgement I thinke it might be done. The Lord direct you
that are appointed to be the publike instruments of our good,
that some way may be found out to take away the envy of
Ephraim, and then I shall not much feare the adversaries of
Judah. And this shall be the prayer of him that writes.

Your unworthy Servant in the Gospel,

THO. VALENTINE.



A SERMON

Preached at *Westminster* before the
Honourable House of Commons at
their Publike Fast, *Septemb. 29.*

1647.

R E V E L. 3. 18.

I counsell thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakednesse appeare not, and anoint thine eyes with eye-salve, that thou mayest see.

He Title of the Booke tells you, It is the *Revelation of John*, and John tells you chap. 1. vers. 1. It is the *Revelation of Iesus Christ*, which he vouchsafed to his Servant John, when he was banished into the Ile *Patmos*, by the crueltie of *Domitian* the Emperour: Wherein all things necessary to be knowne from that time, to the end of the world are revealed. In which Booke (as in *Pauls Epistles*) many things, nay almost all, are hard to be

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be understood. Yet that part which containes the Epistles to the seven Churches, having in it Reproofes, Admonitions, Exhortations, and Counsell, is more easie and plaine.

This Text is part of that Epistle which was sent to the last of the seven Churches, viz. luke-warme *Laodicea*, the particulars charged upon this Church and therest, are more easie to understand. The difficultie is, in determining whether these *Asian* Churches do typifie other Churches, and what they are, and where they are planted. For the probabilitie of the opinion, that some were aimed at in them, divers reasons might be alleged, as this, that this Booke is not a bare Narration of things heard and seene, but a Prophecie of things that were afterward to come to passe. Others would have the state of the Church in generall deciphered out, but with Reference to particular times, as *Ephesus* points out the purer primitive times, which did retaine their iointeritie, but yet the mystery of iniquitie began to worke, so that there was need of caution.

Pergamus and *Smirna*, point at those times when Arianism and Popery got up, and did domineere. *Thiauir* resembles the times, wherein the Church began to rise, and get from under the power of Antichrist; and they being in their rise, their workes are commended to bee more at last than first. *Sardis* and *Philadelphia*, set out the Churches that did not rest in some beginnings of Reformation, but made better progresse. *Laodicea* is the last, and typifies a Church, which having escaped *Babell*, did rest in their Gifts, Calling, and Profession, and did judge themselves rich, whereas she was poore, blind, and miserable, and this Church was in a middle way, partly *Romish*, and partly Reformed, not very good, nor extremely bad, she did adhere and cleave too much to *Rome*, and did please her selfe in her Pompe; therefore she is taxed, and secretly threatened to be spued out.

The Epistle to this Church begins *vers. 14.* Wherein is the preface or inscription, containing the Perlon writing;

Amen ;

of Commons on their Faſt, Septemb. 29, 1647. 3
Amen; the faithfull Witnesſe, the beginning of the Creati-
on of God, to the Angell of *Laodicea*: The matter of the
Epiftle is,

First, A diſcovery of the Sin, verſ. 15. 17. *Thou art nei-
ther cold nor hot, but luke-warme; And thou ſayest, I am
rich, and increased with goods, and haſt need of nothing.*

Secondly, The reprooſe and threatening, verſ. 16. *Because
thou ſayest ſo, and art luke-warme, therefore I will ſpue thee
out of my mouth.*

Thirdly, The counſell given, and that is the Text which I
have read.

Fourthly, There is a gracious promiſe made to this
Church. verſ. 20, 21. *If any man heare my voice, and open the
doore, I will come in to him, and will ſuppe with him, and he
with me.*

The forme of my Text is a Counſell.

The Matter is a Dutie which this Church is counſelled
unto.

First, The Dutie is to buy.

Secondly, The object of it, or what we are to buy; And
that is ſet out three wayes.

First, What it is; And it is a three-fold Commodity.

1. *Gold.* 2. *Raiment.* 3. *Eyeſalve.*

Secondly, What kind; And they are excellent, as ap-
peares by the qualities of them. 1. *Tried Gold.* 2. *White
Raiment.* 3. *Good Eyeſalve.* This laſt is implied.

Thirdly, What use; And that likewife is three-fold:

3. *To iurich us.* 2. *To clothe us.* 3. *To make us ſee.*

The Sense of the Text.

I counſell thee, &c. This manner of ſpeech is not ſo fre-
quent, for God doth ordinarily command, or reprove, or in-
ſtruct, or threaten, or promife, and moſt things in Scripture
may be referred to thofe heads.

But this Text hath another face, and comes in another

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forme ; It is a counsell or wholesome advice to this Church , which in the precedent *verses* , is instructed , reproved, and threatned ; and here counsell is added to the former , and in it you may discerne much Love and Wisedome ; Love desiring her good , and advising her to a way that might prevent her Ruine ; Wisedome likewise appeares, in that the Lord Jesus Christ , offering to sell thete Commodities, doth not command us to buy them, nor force us to have them, but doth, as men that bring their Commodities to the Market, shew them, and set them forth, commend them, but leave it to their owne choice to buy what they please ; yet if a friend come , they will advise him to buy, and give their word , and pawne their credit for the goodnesse of the Commoditie : So the Lord Christ would have you take his word for these Wares, and to goe through with the bargaine, and not want them any longer.

And that we may see reason to buy them, consider what they are, Gold, Raiment, and Eye-falve. We are by nature poore, here is gold to inrich us ; and we are naked , here is raiment to clothe and cover us; we are born blind and here is eye-falve to cure us ; gold for our estates, raiment for our bodies , eye-falve for the chiefe of our senses.

What pincheth more then Poverty ? What shames us more then Nakednesse ? What grieves us more then Blindnesse ? Here is a remedy for every of these Maladies, here is a plaister for every wound, and by the epithites given , you may perceive that here are no drugs, no counterfeit wares, but all of the best , the very best that Heaven can afford ; tryed gold, pure raiment, excellent eye-falve ; What more precious then tryed gold ? What more glorious then white raiment ? What better for a blind man then good eye-falve ? But I need not set forth the goodnesse of these Wares, they will commend themselves.

Yet a word to tell you what they are, (if I can) but there is some difficultie in that.

Laodicea was a true Church , for it was planted in the Apostles times, and *Pau*l gave charge that his Epistle to the

Colos

Colossians should be read in the Church of the *Laodiceans*, and that they should reade the Epistle from *Laodicea*, *Col.4.16.*

Therefore they had ordinances, and we cannot conceive but that they were pure, for those times did not admit of impuritie in the Ordinances of Christ: We cannot thinke they wanted Officers, for the Apostles would looke to that in all the Churches; nor can we imagine they wanted Discipline and Government; a Church Constituted so early in the first day of the Gospell could not but be well erected. And in the reproofe of this Church, they are not taxed for want of these, or any of them; nay, they write to *Paul* (as *Calvin* thinks) and if there had bee such a defect in their Church, the Epistle to the *Colossians* would not have supplyed that want, for it speakes nothing of Government, and he gives order it should be communicated to them.

Therefore according to the tenor and scope of the charge brought against this Church, we may safely say, that their graces and gifts, were not so good, so rich, so right, as should have beeene; for their works are challenged, *vers.15.* *I know thy workes*, and their zeale was not good, it was not hot enough: Therefore I thinke the constitution of the members of their Church was not good; they were not zealous, not fervent in spirit; and if that be a heat arising from many graces, or if but one, yet a defect therein proves a want and decay in others, so that their graces were not golden but rather copper; and *Laodicea* being a rich Citie, and dealing in Merchandize, they might rather looke after the materiall gold, and after pure raiment for the body, then these golden and silver graces. The Chuch in the Constitution of it might be good, yet the members resting in their Church-priviledges, and in the abundance of outward things, might be wanting in their graces, the doctrine of faith might be pure and sound, and yet the grace of faith might not be good and saving in them; their worship might be pure, and yet they not zealous for that God they worshipped. In this great house of the Church of *Laodicea*,

the members, many of them, were not vessels of gold and silver, but of wood and earth. *2 Tim. 2. 20.* therefore they are justly reprobated.

Other things might be faultie in this Church, but I name this, as being cleare, and it will make way for our better instruction.

Let us begin with some Observations; and first, you may see plainly in your view, from the beginning of the Text this to be offered.

1. *Obseru.* That the Lord Jesus Christ, doth not alwaies command like a King, but sometimes counsells like a Friend.

We read in *Epheſi. 3. 10.* of the manifold wisedome of God, *multiformis sapientia*, a wisedome that hath many faces, and lookes variously; sometimes God speaks like a King, and sometimes like a Judge, and sometimes like a Friend; In precepts Authoritie, in reproches Anger, in threatenings Severitie, in counsells Love, and care of our good most appears.

To counsell one, it is to propound something to his consideration that is fit for him to thinke of, and utefull for him to doe, and it supposeith some principles in a man whereby he is counfelable; and there is nothing to whiche we are counselleſt, but the ſame things are alſo commanded, onely the manner is more taking, and the matter muſt be of importance, elſe we take it not into conſideration, *Prov. 22.20.* *Have I not written unto thee excellent things in counſells and knowledge.*

To counſell us.

First, It is a rationall way, and fit to worke upon a man, and God that tryes alwaies to doe us good, takes this course to counſell us, *Hof. 1. 4.* *I have drawn thee with cords of a man, and bands of love; I have dealt with thee more humano,* for man is counfelable, but fo is not a beast; *cogē pecus,* you force a beast, but man is to be perſwaded; ſpeakē reaſon, and exprefſe love, and you cannot be diſpiled or ſleighted, reaſon cannot be gainſayēd; though the man will not confeſſe

tesse he is conquered by your argument, yet the understanding secretly must assent, and love cannot be contemned; the partie may, but love cannot; but when the Wise God shall speake reason, and manifest his love, we should not despise his counsell: Nay, many joyne together in this coonsell, so the word imports, *et ab aliis* to counsell with others, *et ab aliis*, *consilium quod aliqui simul ineunt*, God counsells you, his Spirit counsells you, his Messengers counsell you, and your owne Consciences counsell you. For as *conuincere* is a knowing together, so *conuincere* is conselling together; divers sit in counsell together about the good of man; and hereby it appears how we should esteeme of the kindnesse of God; the word is *Mat. 12.14.* *conuincere eum*, they held a counsell that was against Christ, but the blessed Trinitie hold a counsell for the good of man; Let us make man, let us redeeme man, and advise him for his good.

Second'y, It is very fit and proper for the action of buying, you shall not be compelled to buy the Commodities here offered, but you shall use your reason, whether a poore man should not doe all he can to get good gold, and a naked man clothing. But here I must needs explain this point, lest we should thinke that a man were left to his owne liberty in the point of his conversion, and this *simile* of counselling to buy must not be extended beyond the scope; and we say, That the will of man is over-ruled, and over-powered by the Spirit of Christ, so as it cannot but come in upon the offer of grace, and the will is determined to one thing, not left to it selfe, to take or refuse what is tendered to it; and it is no absurditie (whatever Arminians thinke) to say, in the conversion of a sinner there is a violence offered to the corruption of the will, and yet the will not wronged, a suspending of the libertie of the will, and no destroying of it.

If you consider a man affrighted out of his sinnes in a way of terrore, as the Gaoler, *Act. 16.29.* who *came trembling*; you may say he could doe no other. Suppose a man pursued by a Beare or any ravenous Beast, if he have the

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use of his leggs, and of his reason, he cannot but runne away from the danger; Hell frights the sinner, Conscience flyes in his face, and he cannot but come to Christ.

The propensitie and act of the creature may be suspended, and not destroyed; the Lyons could not devoure Daniel, the fire could not burne the three young men; God did suspend the act of those creatures, but their natures were not destroyed, for their enemies found the Lyons to be fierce, and the fire to burne; the will of man chooseth to come, and cannot doe otherwise, for it is moved and guided by a supernaturall power.

Thirdly, God doth counsell us, for in all things of any importance we take counsell, here is more need, and if we follow our owne counsells we perish, *Prov. 11. 14. Where no counsell is, the people fall: but in the multitude of counsellors there is safetie, Prov. 10. 18. Every purpose is establisched by counsell, and with good advice make warre.* If in other things we take advice and not this, it shewes we are more carelesse of Heaven then our affaires on earth.

1. Use. Take counsell of him that is wise, and reject it not; leane not to your owne wisedome, for that will destroy you. A man that followes his owne thoughts in matters of Religion, is sure to misse his way, and lose his hope: The counsell of God is good, we cannot say so of the wisest man, but his counsell is good at all times, for he knowes all things and all events, which no man doth, *Prov. 19. 20. Heare counsell, and receive instruction, that thou mayest be wise in thy latter end.*

2. If we doe not, we set up our owne thoughts and wisedome above Gods, and we oppose Christs Prophetical and Kingly Offices.

3. Grace makes us teachable, and men should inquire what they ought to doe, *Act. 2. 37. Men and brethren, what shall we doe? Act. 9. 6. Lord, what wilt thou have me to doe?* And they obeyed and followed the directions of the Apostles; David did blesse God for Abigails counsell, *1 Sam. 25. 22, 32.* And if we receive not the counsell of God, we shall

shall in the end bewaile our folly, and read our misery, arising from our own rebellious and desperate denyalls of grace; and as the Pharisées received the counsell of God against themselves, so doe many in these dayes.

I counsell thee to buy of me gold tried in the fire, and white rayment.

Obser. It is the wisdome of men to buy grace, and the meanes of grace, whatever they cost them.

Obj. But how can wee buy? What shall wee give to God for these rich Commodities? And how can it stand with the bountie of God to sell them to us? And how doth it under-value the grace of God when it is offered to sale?

Solut. For answer to this objection, and for opening of the point propounded, wee must know, That the grace or favour of God cannot be bought at all. And wee must distinguish between *ress* and *respona*, the free grace of God, his good will and pleasure, which is from all eternitie, and the fruits thereof, the gifts of the Spirit; together with all the meanes by which the Spirit workes in the hearts of Gods Elect: These latter are here offered to you to be told, not the former.

We cannot properly buy so as to give a valuable consideration for these Heavenly Commodities; to buy, is to give a price to the seller, for which he makes over his right to you, and puts you in possession of that which was his.

But properly we cannot buy so as to give a valuable consideration: And that because,

First, All things are Gods already, unlesse it be your sinnes, the Cattell upon a thousand Hills are mine, saith God, Job 41. 11. *Whatsoever is under the white heavens is mine:* So that you cannot pay God with his owne, for if I buy of a man I give him somewhat that is mine, and receive of him somewhat that is his.

Secondly, All things that we have are inferiour to grace, and the meanes of grace, they are but transitory and fadling, "but Heavenly things are lasting and durable, and there is no

proportion betweene the largest offer of thousands of
 Rams, and ten thousandd Rivers of Oile, and the least dram
 of faving-grace, and we must not thinke that man or mon-
 ny-worth can purchase Heaven or grace ; nay , to take off
 our thoughts, the Lord tells us his mind, *Is. 55.1. Buy wine
 and milke without money.*

But what must be done ?

First , Buy it with thy prayers and teares , and tell the
 Lord thou hast need of them, and cannot live without them ;
Rome teacheth her children to buy grace with the improve-
 ment of parts of nature, and to buy Heaven with their good
 works, and tell us of such perfection in some works, that
 there is no sinne in them ; but when they offer so largely,
 God must trust them , for they have no ready money ; but
 we teach our *Chap-men* to turne poore beggers , and you
 may get more by begging at the hands of God , then by
 working, and yet we beg a stock of grace that we may goe
 to worke.

Secondly , Buy it with thy labour and toile , travell for it
 if thou hast it not at home ; the sonnes of *Jacob* goe in to
Egypt if there be no Corne in their owne Countrey , and
 what paines men take to get the Commodities of the
 world, they should doe more for Heaven ; in former times,
 before this Parliament late, there was a great scarcitie , the
 markts did rise , there is now more plentie ; but the evill
 of the present times is, that there is a priece in mens hands,
 and they have not hearts.

Thirdly , It may be it will cost thy purse , if with the
 Merchant in the Gospell thou hast found the Pearle , buy it
 though thou sell all. *Mat. 13. 46.* and it would further your
 accounts, if your Bills of expence for Building, for Purchas-
 es, for Portions, nay, for Sports and Recreations, (which
 rises to great summes) you could bring in somewhat an-
 swerable for the Gospell and Religious uses.

Whatsoever it will cost thee, breake not for price, buy it
 at any Rate.

First , It will inrich thee , you may buy Land too deare,
 and Gold too deare , but grace and the meanees of grace

cannot be bought too deare, nay, the dearer bought the better, you will keepe it the better, and esteeme it the more : The more it costs a Christian to get Christ, and obtain assurance of Gods love, the better it is, *Prov. 3. 14. The merchandise of wisedome is better then the merchandise of silver, and the gaine thereof then fine gold, more precious then the rubies, and all the things thou canst desire are not to be compared to her.*

Secondly, It is of generall use for all persons, and at all times, when you shall throw away your gold and silver, a dram of grace shall be in great esteeme and will comfort your soules: Religion is not like a Souldier in time of Peace, or a Chimney in Summer, but of good & necessary use at all times ; in prosperitie to teach you moderation, in adversity to beare up your spirits, in life, in death it is a Crown to you.

Thirdly, This Bargaine proves better then was conceived ; temporall things seeme better then they prove, and no man finds that in them which he imagined ; but spirituall riches afford more to the soule then at first was beleeved; here that's true, *It is naught, it is naught, saith the buyer; but when he goeth apart he boasteth, namely, of his great pennyworth, Prov. 20. 14.*

Therefore be as the buyer in these particulars :

First, find thy need of these Commodities, let thy soule say to God, give mee Christ and Faith, or else I dye; you must not so thinke or speake of any thing else.

Secondly, See the goodnesse of them, you cannot know the excellency of them till you be instructed and have experience, you cannot see till you have this eye-salve ; and therefore no wonder if the Lord Christ offer his Commodities, and put off but little, because men know not the worth of them.

Thirdly, No deceit in this bargaine, you shall not be over-reached, faire and plaine dealing to them that will buy the truth ; *Rome sellis you sophisticated and adulterated Wares, and her Trade-men have darke Shops, and false*

Lights, and will not have the people to know, or be able to judge of these Commodities ; they must not looke into the Scriptures, nor understand the Doctrine of Faith, but take all upon their word, and beleieve as the Church doth ; but the Text offeres tryed gold ; And wee must try all things, and hold that which is good.

Mat.6.20. Fourthly, Theeves cannot breake through and steale these Commodities ; As there is a greater excellency, so more certaintie in them. In all the troubles and persecutions in the world, if you keepe your courage and resolusions, and would not part with your riches, neither Devills nor men can rob you of them ; you may have the gold and silver in your Chests taken from you by violence, and your estates wrung out of your hands, but your graces cannot be lost unlesse you consent to lose them ; and they being of so high a nature, and so great worth, get them whatever they cost you, and keepe them carefully as you doe your gold.

First, The more to perswade you to this, consider further of this two-fold *Simile* of tryed gold and white raiment. He that hath gold hath all things vendible, he may have Houle, Lands, an Office, Honour and Preferment, and whatever (of this nature) he can desire : for gold will procure it, and gold vertually includes all things that are to be sold.

1 Cor 3.22. " So he that hath Christ, and Faith, and other graces, hath all things Heavenly ; all are yours, none can speake such Language as Beleevers ; other men may have a great deale, Gen.33.9. " Esau may have enough, but Jacob hath all. None so rich as the people of God, they have in their possession all the fine gold and rich raiment, they are well clad, and richly furnished, and they should live antwerably ; they have got such a bargaine at the hands of Jesus Christ as hath made them for ever, and they should rejoice in their condition, rich men please themselves in telling their gold, and thinking of their wealth ; let the Christian looke upon his graces and priviledges with delight, and take great contentment in them.

Secondly,

Secondly, He that hath tryed gold needs not feare the touch-stone, he that hath tryed graces needs not feare further tryalls; It ought to be the care of every one to see that his graces be of a right kind, that he have gold, not brasie: Many Protestants in the Church of *England* have too much pleased themselves with Copper Faith, or they have taken a gilded glistering piece of wood for gold; there is that which lookes like faith, and zeale, and love, but is not so indeed. Wee should try all things, wee take not a piece of gold or silver but weigh and ring it, because wee would not be deceived; and it were a shame for a man to put off his Commodities, and thinke he hath made a good bargaine, when the money that he receives is false and counterfeit Coine. It is an evill thing to rest in a shew or forme of godliness, all that comes of it is to be thought by our selves and others that wee are Religious: The Pharisees had a name, they were esteemed by the ignorant people to be devoute; but what will that availe in the day when our workes must be tryed by fire? It is onely gold a solid mettall that will indure the fire, hay and stubble, and all light stiffe will burne and consume away.

Luther speaks of one *Arsonius* that had eminent gifts, and made a profession of Religion, and was more forward then others; who being sick, his friends and acquaintance visited him, and for his comfort told him that he could not but have a great deale of joy and peace that was farre before many others in Religion; he answered them, That he had not so much comfort as they imagined, and he now found it to be with his soule, not according to what they thought of him, but according to the judgement that God passed upon him, and God judgeth (said he) not after an outward appearance, but with a righteous judgement.

It were a vain thing in a man, that being Arrested and going to Prison, should charge the Officers with doing him wrong, because he was esteemed by all his neighbours a rich man, and worth many thousand pounds; in such a case the name of a rich man will neither free from danger, nor pay

debts. But he that hath this tryed gold hath enough to pay his debts, and a stock to live upon besides; he feares no danger, no trouble, no persecution, not death, no not the fiery tryall, for his tryed gold will hold out and passe for currant, when all gilding will wash off and waste away. Great then may be the comfort of such as looke after truth and the realitie of graces, they are happy both in life and death, they are rich, and shall carry their wealth with them into Heaven: You must part with your friends when you dye, and you must leave your riches behind you, but your graces shall goe with you. To set out the dignitie of them

*Vixent. in
Special. Mora.* above your materiall gold, One tells you a Story of a man
" that had a Suit, and when his Cause was to be heard, he ap-
" plied himselfe to three friends to see what they would doe
" with him; one answered him, he would bring him as farre
" on his journey as he could; the second promised him to go
" with him to his journeys end; the third ingaged himselfe
" to goe with him before the Judge, and to speak for him, and
" not to leave him till his Caule was heard and determined.
" These three are a mans Riches, his friends, and his graces;
" his riches will helpe him to comfortable accommodations
" while they stay with him, but they may take their wings
" and flye away from him before he dye. His friends and
" kindred they will goe with him to his journeys end, bring
" him to the grave, and interre his body, & then they leave him
" to his graces; they go further, & accompany the soule when
" it goes before God, and speake for him, and doe more for
" him then the other can doe: *Blessed are the dead that dye in
the Lord, they rest from their labours, and their workes fol-
low them.*

*Misericordia
comes desun-
ctorum.*
It is true of
that and all o-
ther graces.
Rev.14.13.

But sad is the condition of evill men, for when they appeare before God, there will be no Intercessor for to speake for them, their sinnes will dogge them even unto the Tribu-
nall Seat of God, and drag them downe to Hell.

Wee have done with the *tryed gold*, now a word or two
of the *white raiment*; by which is understood our *Justifica-
tion, and Sanctification, Ordinances and Graces*, and to
shew

shew the glory and puritie of them they are set out under white raiment. White is a pure colour, and betokens innocencie ; by nature wee are naked, but here is a glorious garment. White is more excellent then Scarlet, for it is a naturall colour, and all naturall beautie is above that which is artificiall ; *Solomon* in all his glory was not like the Lillies of the Field. When Christ was transfigured on the Mount his raiment was white ; and the glorious condition of the Saints in Heaven is set out in this, that they shall be *clothed with fine linnen, white and cleane.*

Mat 6.29.
Mat. 17.2.

Rev. 19.4.

No doubt this Church was exhorted to looke after their Justification, to joyne nothing with the righteousness of Jesus Christ who is set out to be white and ruddy, and to preserve the doctrine of it pure and cleane ; and also Sanctification is herein comprised, so that the former point is now propounded under another comparision of white raiment, and wee are to be perswaded to buy it : And therefore consider,

Cant. 5.10.

First, It is of necessitie to have raiment, wee must not goe naked ; It is a shamefull imagination in such as in imitation of *Adams* perfeccion will pray, and preach, and heare naked ; they should be ashamed of it : And wee see that nature teaches us to looke for a covering for the body, and the Text perswades us to get this white raiment for the soule ; food and raiment must be had, and men of quality will have garments answerable to their condition ; and whereas there is varietie of clothing for the body, nothing will serve the turne for the soule but this white raiment, wee must have long white robes, the righteousness of Jesus Christ is long enough to cover us all over, but every thing else is too short and narrow ; he finds us naked, and gives us his owne robes, that our nakednesse may not appeare ; and he makes a garment for us ; he causeth inherent graces to grow and abound in us, but wee must not thinke that our graces helpe to cover us as a piece to be added, for nothing can adde to our Justification, or to our title, wee may as loone guild gold with clay, as by any graces or services

Augu. 3.14. de
Civili. de. c. 12.

Rev. 3.

Rev. 7.

16 *A Sermon Preached before the Honourable House
vices of ours make out selves in a better condition. Wee
malk put on the Lord Jesus Christ, and that's sufficient to
present us faultlesse and blamelesse before God.*

Secondly, It is for honour and ornament white clothing
was used in Kings Courts, and he that hath this raimens
shall be in the Court of Heaven; great men are distingui-
shed by their apparell, yet some are so proud that they care
not what they lay upon their backs, and you cannot
know by their out-side what they are, but this white rai-
ment is onely for the Kings Children, and they are glorious
within. *Dives* base in heart, having nothing but rottennesse
within, yet was clothed with Purple and fine linnen; but
the Saints are made glorious and excellent when this rai-
ment is upon them, and in Heaven when no apparell shall
be upon their bodies, yet that *stola corporis* shall be glori-
ous, as that the beames thereof shall be much better then
any garment to cover them, and no nakednesse can appeare
to cause any shame.

1. *Use.* And hence you are to be exhorted to get this
white raiment: None but mad-men goe naked, none but
beggars goe in patched clothes; here is a garment, and it is
glorious, It is made ready for you, and there wants no-
thing but putting it on. And what contempt will this be,
that apparell be brought home to you, laid on the Table by
you, and you will not put it on, and weare it, but goe in
your owne rags, and live and dye in your sins?

Secondly. This raiment will fit you, and well become
you, and you will appeare glorious, and be so indeed: A
Stage-Player that personates a King hath clothes answera-
ble; yet is a base fellow; and in the end of the Play, when
he puts off his clothes it appeares so: but this will befall
none that have true faith in Christ. Hypocrites will beun-
cled, but alwelte shall weare their clothes unto eternitie,
and never put them off. Nay, they cannot be without
them; this white raiment shall never decay, nor be worrie
for wearing, it will fit all persons, and at all seafons; and
therefore buy it at any rate.

Thirdly,

Thirdly, And if you feare your money will not hold out to make ſuch a great purchafe, then know, that your God will not ſtand with you for price; hee faith not you muſt have ſo much Faith as *Abraham* had, ſo much Zeale as *Phineas*, ſo much Courage as *David*, ſo much Wifedome as *Solomon*, or elſe you cannot be ſaved: No ſuch thing is laid in Scripture; but if you ſee the uſefulness of theſe Commodities, and deſire them, and will uſe all good meanes to obtaine them, you ſhall certainly have them; nay, you have them already. For this is one diſference betweene Temporall and Spirituall things, the evill of the one forſt cleaves to you before.

Fourthly, You have them, you are covetous before you be rich; but in those Heavenly Blessings you looke after, you have them, and the good of them, when you firſt make after them. He that really and uafainedly deſires Christ, and Faith, and other graces, hath them already in ſome degree, and ſhall have more, for all ſupernatu‐
rall deſires come not from nature, but our Union with Christ.

Fifthly, And the laſt thing to be urged, is, That ſuch as have this white raiment ſhould carefully keepe it: A ſpot in a pure colour is a great blemiſh, and loone diſcerned. It is pittie to ſee Christians walke loofly or indiſcreetly, but worſe if ſcandalouſly; If they bee bleſſed that watch and keepe their garments, what will become of them that defile them? It is a glorious thing to maintaine an unſpoiled profeſſion to the end. And in case wee have taken a fall, and fouled our clothes let us not lyē iſtill, and wallow in the mire, but rife, and wash our garments til wee make them white in the blood of the Lambe. Men muſt have clothes though they goe upon truſt, and runne into debt; and when they have them they ſhould keepe them carefully; For the Wife man bids you to have your garments white at all times. How will this condemne

Rev. 16.15.

Rev. 7.14.

Eccl. 9.8.

D.

many

s Job. 3. 9.

many that live in the visible Church, that have never a ragge to cover their nakednesse, and yet are contented with it? Others take up a profession of Religion, and yet keepe not their garments cleane; they goe unhandsomely and slovenly. It is laid, *That hee hat is borne of God cannot sinne*, he hath another nature given him; and while he is himselfe, he cannot goe against the principles of grace, as a neat cleane man would not doe a slovenly act though no body shoulde see him; and a curious worke-man cannot bungle, so a godly man cannot sinne and tumbie in the mire, for he is a Sheepe, not a Swine. It is reported of the Ermin, which is a neat creature, that if a puddle be on the one side, and Dogs on the other, he will choose to dye rather then detile himselfe. I wish wee could see this cleanlinesse in Christians; It ought to be so, and Schoole-men give a good reason for it, because grace workes not by feare onely, but by hatred: A man feares a drawne Sword whenthe point is set against his brest, and it is in the hand of an enemy; but if it lye on the Table, or be in the hand of a friend, it is not feared. Men may feare sinne when God doth threaten to run them through, but if he put up his Sword their feare is removed; therefore the kindly worke of grace is by way of hatred and loathing; a man would not take a Toade in his hand though he knew the poyson would not hurt him; this hatred and loathing of all filthinesse and pollution should be in those that have this white raiment, and then they would keepe their garments cleane.

Ifc. And now give me leave to make a further application to you that are the Great Councell of the Kingdome; and let me tell you, that the people of this Land looke for this pure gold and white raiment, and to purchase them they have offered faire; Their Plate, their Money, their Horses, their Servants, and their Sonnes; they begin to feare they shall not have these Commodities which

which they have bidden well for, becaufe in all this time they had little elſe then ends of gold and ſilver; wee will perfwade them to waite longer, and to helpe you by their prayers, that you may become the happy instruments of the Kingdomes good, in making the gold and raiment in the Text, as plentifull as the materiall gold was in *Solomons* time. To effect this, you have need of *Solomons* wifedome; the preſent Diſſions and Diſtractions of the time require it; and unleſſe God interpoſe his owne power and wifedome, wee conceive, wee ſhall bee ſtill under the troubles of Warre, ſuch as were in *Davids* time: And though you doe well to thinke of buiolding the Temple, and yee contribute ſomewhat towards it, yet wee doubt whether wee that are alive ſhall ſee it done, and injoy the peace and happineſſe of *Solomons* time; Yet however, let me repreſent unto you the ſtate of the people in this Land, which is muſh like to theſe *Laodiceans*, they are poore, and naked, they have thought themſelves rich in their Clergie, and honoured above others in their outward pompe and glory; and for their wealth and goods, they have abounded, and had need of nothing; now they ſee themſelves poore in every kind, and they lament their povertie, they are naked alſo, both in regard of raiment and armour, and *Aaron* hath made them ſo, *Exod. 32.25.* They hope that you will take care to inrich them, and provide ſuch as will clothe them. You did purge the Sonnes of *Levi*, and tooke away many that were no better then droſte and Tin; you now give over. It is muſh feared, leaſt many Congregations ſhall ſtill be poore and naked, the people deſire a golden miniftry, ſuch as have golden gifts and graces, and then they hope there will be golden Christians; and the golden dayes will come, in ſo much as in you lyes, you ſhould pittie and relieve the poore herein, by ſetting up a godly miniftry, and countenancing it againſt the reproach and contempt of

these present times, which is greater then heretofore hath
beene knowne. Wee thought the witnesses had been slain,
because it is said, in *Rev. 11.3,7,9.* that after they had Pro-
phesied in sackcloth a long time, then they were killed,
and then they were unburied three dayes and a halfe ;
There is no doubt but godly Preachers (among others)
were the witnesses that gave testimony to the truth , and
they have Prophesied mournfully, even in sackcloth a long
time together , and then they were flaine , they were ful-
pended, which was a civil death ; they were not killed
as men , but as Prophets , and they were in the streets as
dead men , not suffered to execute their Ministeriall Fun-
ctions ; and this was for three dayes and a halfe , and the
time of continuing the suspension of many Ministers by
the Bishops , which was three yeares and a halfe , did
fall out so pat and punctuall , as it might well be thought to

* *Ornati sūmo
honore & glo-
ria ad exemplū
Christi qui post
mortem debel-
latam sublatu-
sūt in calum
quod autem
vox auditur
jubens aste-
dere et signifi-
catur nos as-
piraturas pro-
phetas ad hoc
honoris suū in
arie sed alio-
rum authori-
tate collo cau-
dos esse in ipso
fastigio pūia
Solemnis aliqua
principum/au-
giore. Bright-
man in Lecum.*

be the slaying of the witnesses in *England*. It is not ne-
cessary to make this killing of the witnesses, to be in all
places at the same time , but that it fell out among us at this
time ; the words following in the Text plainly shew, for af-
ter that time of three dayes and a halfe , the Spirit of Life
entred into them , and they lived againe as Prophets , and
were restored , and great feare fell upon men. Those that
were Actors in killing them , desired them to goe and de-
sire their freedome , which was quickly and easily gran-
ted, they were glad to be rid of them : * And further, to
confirme this, It followes in the Text , that there was a
great voice from Heaven , saying unto them , *Come up hi-
ther*. Heaven is the highest part of the visible World , and
it resembles men in highest place and power , King , and
Parliament ; And this great voice from Heaven was from
the State ; and you said to poore despiled Preachers, *Come
up hither* ; You gave them countenance and incourage-
ment , even before their Adverstaries ; You said to the
proud prelaticall idle Clergie, *Come downe hither* ; and I
think

thinke you said well; But to the godly despiled Ministers of the Gospell, you said, *Come up, ascend higher*; and you gave them respect; But now there is a voice from the Earth, which saith, *Come downe hither*. The people that Petitioned you against the maintenance of the Ministry, they say, *Come downe to us, you are too high, doe as wee doe, worke for your living as wee doe*. Wether this voice from Heaven or Earth shall prevale? Wee leave it with you and the God of Heaven to determine: Onely let me give you an *item*, to take heed in this case of doing, as *David* did betweene *Mephibosheth* and *Ziba*, *2 Sam. 16.3,4*. Hee accused *Mephibosheth* that hee aspired after the Kingdome, and looked after great matters; and when the Innocent lame man had opportunitie to make his owne defence, yet *David* unjustly gave away halfe his Land to his Accuser, *2 Sam. 19. 29*. They are like enough to say of us. *Wee would get high'er, and wee looke after great matters*; but take heed of dividing upon such a falle furnisse; and give one halfe away to iatisfie their desires, and leave the other halfe for us to live upon in a poore manner. But I forbeare the further pressing of these things, and in a word reurne to the first Branch of my Exhortation: I beseech you give us nothing but gold; let not your Authoritie countenance any thing but what is good and precious; You are Gods Merchants, and you shoulde have put off more then you have done: Many things come before you, little is settled. It were an evill thing, for many Caules to come before a Judge and nothing to bee determined; The Lord quicken your spirits, and guide you in your way. And for you the people of this Land, bee wise to judge of things as they are indeed; There is gold to bee had, and white rayment, the Lord Jesus Christ would sell you the; You sometimes cheapen them, and inquire

after them, but you goo not through with the bar-
gaine. Who would want gold in his purse, and good
raiment upon his back, if hee could have them? You
may have these if you will, and it will bee a horrid
thing in the day of your account, to render and
returne poore naked soules before God,
that might have beeene enriched
and clothed.

FINIS.

Page 9. l. 3. read refelled for received. p. 14. l. 15. 101 29110 1-107. l. 1-
l. 13. leave out *Foursby*, and read the two lines together.

